

The Character Of an Old English Protestant;

Formerly Called A

PURITAN, NOW A NON-CONFORMIST.

THe Old English Protestant was such an one, that honoured God *a* above all, and under God gave *b* every one his due. His *c* first care was to serve God, and therein he did not what was good in his *d* own, but in Gods sight, making the Word of God the Rule of his Worship. He highly esteemed *e* order in the House of God; but would not under colour of that, submit to superstitious rites, which are superfluous, and *f* perish in their use. He revered *g* Authority, keeping within its sphere; but durst not under pretence of subjection to the higher powers *h*, worship God after the traditions of men. He made conscience of *i* all Gods Ordinances, though *k* some he esteemed of more consequence. He was much in *l* prayer; with it he *m* began, and closed the day. In it he was exercised in his *n* closet, *o* family, *p* and publick Assembly. He esteemed that manner of prayer best, where by the *q* gift of God, expressions were varied according to present wants and occasions; yet did he not account *r* set forms unlawful. Therefore in that circumstance of the Church he did not wholly *s* reject the Liturgy, but the corruption of it. He esteemed *t* reading of the Word an Ordinance of God both in private and publick; but did not account reading to be preaching. The Word *u* read he esteemed of more authority, but the *x* word preached of more efficacy. *y* He accounted preaching as necessary now as in the Primitive Church: Gods *z* pleasure being still by the foolishness of Preaching to save those that believe. He esteemed that Preaching best *a* wherein was most of God, *b* least of man, when vain flourishes of wit and words were declined, and the demonstration of Gods Spirit and Power studied: yet could he distinguish between *b* studied plainness, and negligent rudeness. He accounted *c* perspicuity the best grace of a Preacher; And that *d* method best, which was most helpful to understanding, affection, and memory. To which ordinarily he esteemed none so conducive, as that by Doctrine, Reason and Use. He esteemed those *e* Sermons best that came closest to the Conscience; yet would he have mens Consciences awakened, not their persons disgrac'd. He was a man of good spiritual *f* appetite, and could not be contented with *g* one meal a day. An Afternoon-Sermon did relish as well to him as one in the morning. He was not satisfied with *h* Prayers without Preaching: which if it were wanting at *i* home, he would seek abroad; yet would he not by *k* absence discourage his Minister, if faithful, though another might have quicker gifts. *l* A Lecture he esteemed, though not necessary, yet a blessing, and would redeem *m* such an opportunity with some pains and loss. The *n* Lords day he esteemed a divine ordinance, and *o* rest on it necessary so far as it conduced to holiness. He was *p* very conscientious in observing of that day as the Mart day of the Soul. He was very careful to *q* remember it, to get house and heart in order for it: and when it came, he was studious to improve it. He *r* redeemed the morning from superfluous sleep, *s* and watched the whole day over his thoughts and words, not only to restrain them from wickedness, but worldliness. *t* All parts of the day were alike holy to him, and his care was continued in it in variety of holy duties: what he heard in publick, he repeated in private, to *u* what it upon himself and family. Lawful *x* recreations he thought this day unseasonable, and *y* unlawful ones much more abominable: yet he knew *z* the liberty God gave him for needful refreshing, which he did neither refuse nor abuse. The Sacrament of *a* Baptism he received in infancy, which he looked back to in age to answer his engagements, and claim his privileges; The Lords *b* Supper he accounted part of his Souls food: to which he laboured to keep an appetite. *c* He esteemed it an Ordinance of nearest Communion with Christ, and so requiring most *d* exact preparation. His first care was in the *e* examination of himself: yet as an act of *f* office or charity, he had an eye on others.

He endeavoured to have the scandalous *g* cast out of Communion: but he *h* cast not out himself, because the scandalous

a Mat. 22. 37.
b 38, 39. 1 Pet.
c 2. 17.
d Rom. 13. 7.
e Mat. 6. 33.
f Deut. 12. 8,
g 32.
h Col. 2. 5.
i Ver. 21, 22.
j Rom. 13. 1.
k Mat. 15. 9.
l Col. 2. 8.
m Acts 2. 42.
n 1 Cor. 1. 17.
o Col. 4. 2.
p Psal. 92. 3.
q Psal. 55. 17.
r Mar. 6. 6.
s 2 Sam. 6. 20.
t 1 Tim. 2. 1, 2.
u 1 Sam. 1. 15.
v Rom. 8. 26.
w Num. 10. 35,
x 36.
y 1 Cor. 9. 20,
z 21, 22, 23.
a Acts 13. 15.
b Psal. 1. 2.
c 2 Tim. 3. 15.
d 1 Cor. 1. 21.
e Rom. 1. 16.
f Mat. 28. 20.
g 1 Cor. 1. 21.
h 1 Cor. 14. 24.
i 23. 1 Cor. 2.
j 1, 3, 4, 5.
k 2 Cor. 4. 5.
l 2 Cor. 2. 17.
m 1 Tim. 4. 13.
n 2 Tim. 2. 15.
o Eccl. 12. 9, 10.
p 1 Cor. 14. 13,
q 2, 3, 4, 5, 6, 7.
r 1 Cor. 14. 25.
s 1 Tim. 5. 1.
t 1 Pet. 2. 2.
u James 1. 19.
v 2 Tim. 4. 1, 2.
w Prov. 28. 9.
x Amos 8. 11,
y 12. Mat. 3. 5.
z 1 Cor. 3. 21,
a 22. 1 Cor. 4. 6.
b 2 Tim. 4. 1, 2.
c Eph. 5. 16.
d 1 Cor. 16. 2.
e Acts 20. 7.
f Rev. 1. 10.
g Exod. 2. 18.
h Exod. 20. 8.
i 2 Chron. 22.
j 20. Psal. 91.
k 118. 8, 13, 14.
l Exod. 20. 8.
m Acts 20. 7.
n Deut. 6. 7.

o Isa. 58. 13, 14.
p Exod. 2. 6.
q Mar. 12. 17.
r 11. 12, 13.
s 7 Cor. 17. 14.
t Acts 16. 15.
u 1 Cor. 10. 6.
v John 7. 37.
w 8. 48.
x 1 Cor. 10. 16.
y 1 Cor. 11. 28.
z 1 Cor. 5. 2, 13.
a Rev. 2. 2.
b Rev. 2. 25.
c Mat. 16. 6.

d Acts 13. 12.
e 1 Cor. 7. 5.
f Mat. 15. 8.
g John 4. 23, 24.
h Heb. 3. 2, 5, 6.
i 1 Cor. 11.
j 17, 18, 19.
k Rev. 2. 14, 20.
l 1 Cor. 5. 2.
m Rev. 2. 5.
n Ezek. 5. 4.
o Heb. 10. 25.
p John 4. 11.
q 1 Tim. 2. 8.
r 1 Cor. 14. 40.
s James 5. 13.
t Col. 3. 16.
u 1 Cor. 14. 26.
v Rom. 13. 1.
w James 1. 27.
x 1 Cor. 7. 23.
y Rom. 13. 5.
z Acts 4. 19.
a Jer. 26. 14, 15.
b Eph. 5. 21,
c 22, &c.
d Col. 3. 22.
e 1 Tim. 6. 1.
f Titus 2. 9, 10.
g 1 Pet. 3. 1, 2, 3.
h Titus 3. 1.
i Mat. 17. 27.
j Col. 4. 15.
k Psal. 101. 2,
l 6, 7.
m 1 Chr. 16. 43.
n Eph. 6. 4.
o Gen. 18. 19.
p Psal. 101.
q 1 Sam. 3. 13.
r Tit. 2. 21, 12.
s Prov. 11. 1.
t 2 Cor. 1. 17.
u Psal. 15. 4.
v Ezek. 36. 26.
w Luke 10. 33,
x 37.
y Mat. 25. 34,
z 35.
a James 2. 13.
b Psal. 112. 5.
c Rom. 12. 8.
d 2 Cor. 9. 5,
e 6, 7.
f 1 Pet. 5. 8.
g 1 Cor. 9. 27.
h Ecclef. 2. 24.
i Deut. 8. 10.
j 1 Tim. 2. 9.
k 1 Pet. 3. 3, 4.
l Phil. 4. 8.
m Eph. 6. 10,
n 11, 12.
o Eph. 6. 18.
p Hosea 12. 4.
q 1 Cor. 15. 48.
r Eph. 4. 24, 6,
s and 7.
t Mat. 16. 24.
u Gal. 6. 14, 15.
v Luke 8. 15.
w Rev. 12. 11.
x and 14. 22.

were suffered by the negligence of others. He condemned *i* that superstition and vanity of Popish mock-fasts, yet neglected not one occasion to humble his soul by right fasting: *k* He abhorred the Popish Doctrine of *opus operatum*, in the notion. And in practise rested in *l* no performance; but what was done in spirit and truth. He thought God had left a Rule in his Word for *m* Discipline, which he judged pertaining not to the being, but well-being of a Church. He esteemed those Churches most pure, where the Government is by Elders, yet unchurched not those where it was otherways. Perfection *p* in Churches he thought a thing rather to be desired than obtained. And so he expected not a Church state without all defects. The *q* corruptions that were in Churches he thought his duty to bewail, with endeavours of amendment: yet would he not *r* separate, where he might partake in the worship, and not in the corruption. He put not *s* holiness in Churches, as in the Temple of the Jews; but only counted them convenient like their Synagogues. He would have them kept *t* decent, not magnificent; knowing that the Gospel requires not outward pomp. His chiefest musick was *u* singing of Psalms: wherein though he neglected not the melody of the voice, yet he chiefly looked after that of the *x* heart. He disliked such *y* Church-musick as moved sensual delight, and was an hindrance to spiritual enlargements. He accounted *z* subjection to the higher Powers to be part of pure Religion, as well as to visit the fatherless and widows: yet did he distinguish between authority and lusts of Magistrates; so that he submitted, *a* but in these he durst not be a servant of men, being bought with a price. *b* Just Laws and Commands he willingly obeyed, not onely for fear, but for Conscience also; but such as were unjust he refused to observe, chusing *c* rather to obey God than man: yet his refusal was *d* modest and with submission to penalties, unless he could procure indulgence from Authority. He was careful in all relations to know and do duty, and that with *e* singleness of heart as unto Christ. He accounted *f* Religion an engagement to duty, that the best Christians should be best husbands, best wives, best parents, best children, best masters, best servants, best Magistrates, best Subjects, that the *g* doctrine of God might be adorned *h* not blasphemed. His family he endeavoured to make a Church, both in regard of *i* persons and exercises, admitting none into it but such as feared God, and labouring that those that were born in it, might be born again to God. He *k* blessed his family morning and evening, by the Word and Prayer, and took care to perform those Ordinances in the best season. He brought up his Children in the nurture and admonition of the Lord, and commanded his *m* servants to keep the way of the Lord. He set up *n* discipline in his family as he desired it in the Church, not onely reprovng, *o* but restraining vileness in his. *p* He was conscientious *q* of equity as well as piety: knowing that *r* unrighteousness is abomination as well as ungodliness. He was cautelous in promising, *s* but careful in performing, counting his word no less engagement than his bond. He was a man of a tender heart, not onely in regard of his *t* own sin, but others *u* misery, not counting mercy *x* arbitrary, but necessary duty, wherein he prayed for *y* Wisdom to direct *h* him, so he studied for *z* cheerfulness and a bounty to act. He was sober *a* in the use of the things of this life, rather *b* beating down the body, than pampering it, yet *c* he denied not himself the use of Gods blessing, lest he should be *d* unthankful; but avoided excess lest he should be forgetful of the *e* Donor. In his habit he avoided *f* costliness and vanity, neither exceeding his degree in civility, nor declining what suited with Christianity, desiring in all things to express *g* gravity. His whole life he accounted *h* a warfare, wherein Christ was his Captain, his Arms *k* Prayers and Tears. The *l* Cross his Banner, and his *m* Word, *Vincit qui patitur*.

He was *anagoragor*, immoveable in all times, so that they who in the midst of many opinions have lost the view of true Religion, may return to him, and there find it.

F I N I S.